Tho. Boxcroft

A

CATECHISM,

OR

SUMMARY

OF THE

CHRISTIAN RELIGION,

With PROOFS from Scripture, and eaſy, familiar EXPLICATIONS under every Propoſition;

FOR THE

Inſtruction of YOUNG PERSONS.

By JOHN TAYLOR, *of Norwich.*

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Par 167

A

A CATECHISM, &c.

Quest. 1. DEAR Child, *What are you made for?*

Ans. I am made to know and obey God, that I may for ever be happy in him. p. 35.

Q. *Who made you?* A. God. Q. *Is not every Thing made for some Use?* A. Yes. Q. *How may we know what any living Creature is made for?* A. By considering what's the best Thing it can do. Q. *What's the best Thing you can do?* A. The best Thing I can do, is to know and obey God. Q. *And what then are you made for?* A. I am made to know and obey God, *Eccles.* xii. 13. Fear God and keep his Commandments: for this is the whole of Man. Q. *Can the brute Creatures, such as Horses and Sheep* know and obey God? A. No. Q. *Are you not then better than the Brutes, and made for much better and nobler Purposes?* A. Yes. Q. *And will it do you any good to know and obey God?* A. Yes. If I know and obey God, he'll make me for ever happy, *Ps.* lxxxiv. 11. For the Lord is a Sun and a Shield: the Lord will give Grace and Glory, and no good Thing will he withold from them that walk uprightly. Q. *And should you not be very glad and thankful,*

that God has made you for ſuch noble, excellent, and glorious Purpoſes? A. Yes.

Q. 2. *Where may you learn to know and obey God?*
A. In the holy Scriptures of the Old and New Teſtament, which are the Word of God.

Q. *God knows all Things perfectly, and we can know nothing without him: Is it not then fit that God ſhould teach us? A.* Yes. Q. *Where has God taught us? A.* In the Works of his Hands; and in the Holy Scriptures. Q. *Are thoſe Scriptures contained in the Old and New Teſtament? A.* Yes. *Epheſ.* ii. 20. And are built upon the Foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief Corner-ſtone. Q. *Why are the Scriptures called the* Word of God? *A.* Becauſe all Scripture is given by Inſpiration of God, 2 *Tim.* iii. 16. Q. *Of what Uſe are the Scriptures to us? A.* They are able to make us wiſe unto Salvation, 2 *Tim.* iii. 15. Q. *What then muſt you do with the Scriptures? A.* I muſt ſearch the Scriptures, *John.* v. 29. Q. *Muſt we try all the Doctrines and Opinions of Men by the Scriptures? A.* Yes. *Acts* xvii. 11. Q. *But there are many Things hard to be underſtood in the Scriptures; what muſt we do with them? A.* We muſt explain hard Things, by thoſe that are eaſy to be underſtood.

Q. 3. *What is God?*
A. God is a Spirit, infinite, eternal and unchangeable, in his Being, Wiſdom, Power, Holineſs, Juſtice, Goodneſs and Truth.

Q. *How many Gods are there? A.* There is one God the Father, of whom are all Things; who is above all, and through all, and in us all, 1 *Cor.* viii. 6. *Epheſ.* iv. 6. Q. *What is God as to his Subſtance? A.* God is a Spirit, *John* iv. 24. Q. *Can one feel or ſee God? A.* No. Q. *Has God any Shape or bodily Parts, ſuch as Hands, Eyes, Ears, Face or Feet? A.* No. [The Scriptures ſpeak of God as having thoſe bodily Parts and

and Senſes, that we may more eaſily underſtand his Actions and Perfections.] Q. *Can we make any Image of God?* A. No. Q. *What do you learn from God's being a Spirit?* A. That they who worſhip him, muſt worſhip him in Spirit and in Truth.

Q. *What do you mean by God's being* infinite? A. His being without Bounds. Q. *Can no Place contain God?* A. No. The Heaven of Heavens cannot contain thee, 1 *Kings* viii. 27. Q. *Can we fully underſtand God?* A. No. Canſt thou by ſearching find out God? Canſt thou find out the Almighty unto Perfection? *Job* xi. 7. Q. *Is God every where?* A. Yes. Whither ſhall I flee from thy Preſence? *Pſ.* cxxxix. 7. Q. *Should we not then be afraid of offending God even in ſecret?* A. Yes. Q. *Why ſo?* A. Becauſe God is with us, and ſees us every where. Q. *What in the dark?* A. Yes. *Pſ.* cxxxix. 11.

Q. *What is meant by God's being eternal?* A. His being without Beginning and without End. From everlaſting to everlaſting thou art God, *Pſ.* xc. 2. Q. *Did any one make God?* A. No. Q. *Can God die or be deſtroyed?* A. No. Q. *Can God puniſh wicked Men for ever?* A. Yes. Q. *Is it not then a ſad Thing for God to be angry with us?* A. Yes. Q. *Why ſo?* A. Becauſe he can puniſh us for ever. Q. *Can God make good Men happy for ever?* A. Yes. Q. *Is it not then beſt for us to pleaſe God, and make him our Friend?* A. Yes. Q. *Why ſo?* A. Becauſe he will be our Friend, and make us happy for ever. Q. *If God has promiſed to do any great Thing, tho' it be ten thouſand Years hence, muſt we not ſtedfaſtly believe it will come to paſs?* A. Yes. Q. *Why muſt we believe it will come to paſs?* A. Becauſe it is all one with God to do it ten thouſand Years hence, as to do it now; [for he is eternal and commands all Time.]

Q. *Doth God ever change?* A. No; he's always the ſame. Q. *Why ſo?* A. Becauſe he's infinitely perfect. Q. *Can any thing be added to God to make him better?* A. No. Q. *Why not?* A. Becauſe he's infinitely perfect. Q. *Can any thing be taken from God to make him*

worſe? *A.* No. Q. *Why not?* *A.* Becauſe then he would not be infinitely perfect. Q. *May we take the ſame Encouragement from God's Nature, Word, and Providence, that his People in former Ages did?* *A.* Yes. Q. *For what Reaſon?* *A.* Becauſe God is the ſame now that he was then. Q. *Is the Happineſs of good Men ſure?* *A.* Yes. Q. *How ſo?* *A.* Becauſe God has promiſed it, and God never changes.

Q. *Doth God know all Things?* *A.* Yes. He made all Things. His Underſtanding is infinite, *Pſ.* cxlvii. 5. Q. *Doth God order all Things in the beſt Manner?* *A.* Yes. Q. *Can we have any Reaſon to find Fault with what God doth?* *A.* No. Q. *Doth God ever change his Counſel?* *A.* No. Q. *Why not?* *A.* Becauſe he can never be miſtaken. Q. *But may it not be our Duty to change our Counſels and Sentiments?* *A.* Yes; becauſe we may be miſtaken. Q. *From whence comes all Wiſdom?* *A.* From God: He gives Wiſdom to the Wiſe, *Dan.* ii. 21. Q. *Of whom then muſt we aſk Wiſdom?* *A.* Of God, *Jam.* i. 5. Q. *Can any defeat God's Counſels?* *A.* No. Q. *Can he baffle the wiſeſt of human Projects?* *A.* Yes.

Q. *Can God do all Things?* *A.* Yes, he can do all Things that can be done, There is nothing too hard for God, *Jer.* xxxii. 17. Q. *Is God ever tired with working?* *A.* No. Q. *Can any reſiſt his Power?* *A.* No. Q. *Is he the Fountain of all Power?* *A.* Yes. Q. *Where has God manifeſted his Power?* *A.* In making and preſerving all Creatures. Q. *Can any Creature act without his Leave?* *A.* No. Q. *Can God eaſily deſtroy his Enemies?* *A.* Yes. Q.—*Make good his Promiſes?* *A.* Yes. Q.—*Keep us ſafe in any Danger?* *A.* Yes. Q—*Raiſe us from the Dead?* *A.* Yes. Q.—*Make us for ever happy and glorious?* *A.* Yes. Q. *And ſhould we not daily rejoice, and truſt in the Lord God Almighty?* *A.* Yes.

Theſe are the *Natural* Perfections of God; now follow his *Moral* Perfections.

Q. *Is God holy?* *A.* Yes. Holy, holy, holy, Lord God Almighty, *Rev.* iv. 8. Q. *Can God love or favour Iniquity?*

Iniquity? *A.* No. Thou art of purer Eyes than to behold Evil, and canſt not look on Iniquity, *Hab.* i. 13. Q. *Ought we to imitate God's Holineſs?* *A.* Yes. Be ye holy, for I am holy, 1 *Pet.* i. 16. Q. *Can we be happy in God without Holineſs?* *A.* No. Follow Peace with all Men, and Holineſs, without which no Man ſhall ſee the Lord, *Heb.* xii. 14. Q. *What then muſt we think of thoſe who deſpiſe and ſcoff at Holineſs?* *A.* They are wicked, vile Creatures.

Q. *Is God perfectly juſt?* *A.* Yes. The Lord is righteous in all his Ways, *Pſ.* cxlv. 17. Q. *Can God do any wrong to his Creatures?* *A.* No. Q. *Will he certainly bleſs thoſe that are good, and do what is right?* *A.* Yes. The righteous Lord loves, and will bleſs the Righteous, *Pſ.* v. 12. Q. *And will he puniſh the Wicked and Unrighteous?* *A.* Yes, *Rom.* i. 18.

Q. *Is God good?* *A.* Yes. Thou art good, and thou doſt good, *Pſ.* cxix. 62. Q. *Is God unkind, or doth he bear any Ill will to any of his Creatures?* *A.* No. The Lord is good to all, and his tender Mercies are over all his Works, *Pſ.* cxlv. 9. Q. *Is our Life, and all our Enjoyments the Effect of God's Goodneſs?* *A.* Yes.

Q. *Is God true?* *A.* Yes. He is a God of Truth, and without Iniquity, juſt and right is he, *Deut.* xxxii. 4. Q. *Will God deceive us?* *A.* No. He cannot lie, *Tit.* i. 2. Q. *Has he declared the Truth in his Word?* *A.* Yes. Thy Word is Truth, *John* xvii. 7. Q. *Will he be true to his Promiſes?* *A.* Yes. He is faithful that hath promiſed, *Heb.* x. 23. Q. Will he not be as true to his Threatnings? A. Yes. (P. 47.

Q. 4. *What is God with reſpect to us?*

A. The Almighty God is our Maker, Owner, Father and Ruler, who continually preſerves us, and is doing us good.

Q. *Is God our Maker?* *A.* Yes. Thy Hands have made me and faſhioned me, *Pſ.* cxix. 73. Q. *And did not God make all Things as well as us?* *A.* Yes. Q. *In what Time did God make all Things?* *A.* In ſix Days the Lord made Heaven and Earth, *Exod.* xx. 11. Q.

What

What did God make Man of? *A.* The Duſt of the Ground, and breathed into his Noſtrils the Breath of Life, *Gen.* ii. 7. Q. *Was not Man made more excellent than other Creatures?* *A.* Yes. God made Man in his own Image, *Gen.* i. 27.—Q. *Is God our Owner?* *A.* Yes. All the Earth is his, *Exod.* xix. 5. Q. *Is God our Ruler?* *A.* Yes. His Kingdom ruleth over all, *Pſ.* ciii. 19. Q. *Is God our Father?* *A.* Yes. He is the Father of all, *Epheſ.* iv. 6. Q. *Doth God love us?* *A.* Yes. God is Love, and the Earth is full of his Goodneſs, 1 *John* iv. 8. *Pſ.* xxxiii. 5. Q. *Doth God continually preſerve us?* *A.* Yes. O Lord, thou preſerveſt Man and Beaſt, *Pſ.* xxxvi. 6. Q. *Is he continually doing us good?* *A.* Yes. Bleſſed be the Lord, who daily loads us with Benefits, *Pſ.* lxviii. 19. Q. *This we call God's* Providence: *Doth God's* Providence *extend to every thing?* *A.* Yes. One Sparrow ſhall not fall on the Ground without your Father; but the very Hairs of your Head are all numbered. Q. *Is God's* Providence *particularly careful of good People?* *A.* Yes. His Eyes run to and fro in the midſt of the Earth, to ſhew himſelf ſtrong on the behalf of them whoſe Hearts are perfect towards him, 2 *Chron.* xvi. 9. Q. *Is it not then our beſt Way to pray to God to proſper what we do?* *A.* Yes. O Lord God, I pray thee ſend me good Speed this Day, *Gen.* xxiv. 12.

Q. 5. *How muſt you obey God?*

A. I muſt obey God by doing every thing he requires of me, and by avoiding every thing he forbids me.

Q. *Is Obedience the beſt Service we can do for God?* *A.* Yes. Q. *Do we obey God by doing what he requires?* *A.* Yes. What doth the Lord require of thee? to keep the Commandments of the Lord? *Deut.* x. 12, 13. Q. *Do we obey God by avoiding what he has forbidden?* *A.* Yes. I have refrained my Feet from every evil Way, that I might keep thy Word, *Pſ.* cxix. 11. Q. *Doth God, becauſe he is greater than we, require us to do any thing good or bad?* *A.* No. Q. *What then?* *A.* He requires

quires only what is good and right. Q. *Is it good and right to love God?* *A.* Yes. Q. *Why ſo?* *A.* Becauſe God is infinitely lovely. Q. *Is Sobriety good?* *A.* Yes. Q. *Why ſo?* *A.* Becauſe it is for the Health of our Bodies and Minds. Q. *If Sobriety be good, muſt not Drunkenneſs be bad?* *A.* Yes. Q. *Can both be fit to be practiſed?* *A.* No. Q. *And doth the Law of God require every thing that's good, and forbid every thing that's bad?* *A.* Yes.

Q. 6. *What Rule of Obedience hath God given us?*
A. The Ten Commandments.

Q. *Are the Ten Commandments a Rule of Life?* *A.* Yes. If thou wilt enter into Life, keep the Commandments, *Mat.* xix. 17. Q. *To whom were the Ten Commandments at firſt delivered?* *A.* To the *Jews* at Mount *Sinai*. Q. *But has not* Chriſt *aboliſhed the* Jewiſh *Law?* *A.* Yes; the *Ceremonial* Law. Q. *Has he not aboliſhed the* Moral *Law?* *A.* No. He came not to deſtroy the Law, and the Prophets, but to fulfil, *Mat.* v. 17.

The firſt TABLE, containing our Duty to God.

Q. 7. *Which is the Firſt Commandment?*
A. Thou ſhalt have no other Gods before me.

Q. 8. *How do we keep this Commandment?*
A. By giving the higheſt Honour, Love, Truſt, Worſhip and Obedience to God, and to him alone.

Q. *Whom ought we to have for our God?* *A.* The living and true God. Q. *And how have we the living and true God for our God?* *A.* By giving him the higheſt Honour, Love, Truſt, Worſhip, and Obedience. Q. *Ought we to give God the higheſt Honour?* *A.* Yes. O Lord, thou art my God, I will exalt thee, I will praiſe thy Name, *Iſai.* xxv. 1. Q. *Ought we to love God with our beſt Love?* *A.* Yes. Thou ſhalt love the Lord thy God

God with all thy Heart. Q. *Ought we to truſt in God above all others?* A. Yes. It is better to truſt in the Lord, than to put Confidence in Princes, *Pſ.* cxviii. 9. Q. *Ought we to give the higheſt Worſhip to God?* A. Yes. Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve, *Mat.* iv. 10. Q. *When Man commands one Thing, and God another, whom muſt we obey?* A. We muſt obey God rather than Man, *Acts* v. 29. Q. *How do we tranſgreſs this Commandment?* A. By giving the higheſt Honour, Love, Truſt, Worſhip and Obedience to any beſides God. Q. *What is this Sin commonly called?* A. Idolatry. Q. *Is it Idolatry to pray to Saints or Angels for thoſe Things, for which we are commanded to pray to God alone?* A. Yes, *Pſ.* lii. 7. *Job* xxxi. 24—28. *Phil.* iii. 19. Q. *Is all profane Contempt of God forbidden in this Commandment?* A. Yes. Q. *Are we not by this Commandment obliged to ſtudy and meditate much upon God?* A. Yes.

Q. 9. *Which is the ſecond Commandment?*

A. Thou ſhalt not make unto thyſelf any graven Image, or the Likeneſs of any thing in Heaven, or Earth, to bow down to it, or worſhip it.

Q. 10. *How do we keep this Commandment?*

A. By preſerving the Truth of Religion both in Doctrine and Worſhip.

Q. *Hath God given us the Rules of true Religion?* A. Yes. Q. *Where?* A. In his Word. Q. *And ought we to follow thoſe Rules ſtrictly?* A. Yes. Teaching them to obſerve all Things, whatſoever I have commanded you, *Mat.* xxviii. 20. Q. *Is the Truth of Religion deſtroyed by corrupt Doctrine?* A. Yes. In vain do they worſhip me, teaching for Doctrines the Commandments of Men, *Mat.* xv. 9. Q. *Ought we therefore carefully to preſerve the Truth of Doctrine?* A. Yes. Contend earneſtly for the Faith once delivered to the Saints, *Jude* 3. Q. *How doth falſe Doctrine come under this Commandment?* A. As it miſrepreſents God. Q. *Is*

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the Truth of Religion deſtroyed by worſhipping God after the ſuperſtitious Inventions of Men? *A.* Yes. *Q. May we worſhip Images as God?* *A.* No. *Q. May we worſhip the true God by Images?* *A.* No. *Q. Is God zealous for the Truth of Religion?* *A.* Yes. I the Lord thy God am a jealous God, *Exod.* xx. 5, 6. *Q. Will he puniſh thoſe that corrupt Religion?* *A.* Yes. Viſiting the Iniquities of the Fathers upon the Children, unto the third and fourth Generation of them that hate me. *Q. And will he bleſs thoſe that preſerve the Truth of Religion?* *A.* Yes. And ſhewing Mercy unto Thouſands of them that love me, and keep my Commandments.

Q. 11. *Which is the third Commandment?*

A. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that takes his Name in vain.

Q. 12. *How do we keep this Commandment?*

A. By worſhiping God with Reverence and Devotion, and by carefully avoiding all profane Uſe of his holy Name.

Q. What is God's Name? *A.* His Titles and Perfections. *Q. How do we take the Name of God in vain?* *A.* When we uſe it irreverently and profanely. *Q. Do we take or uſe the Name of God in religious Worſhip?* *A.* Yes. *Q. How is God worſhipped?* *A.* With a pure and upright Heart. *Q. Will God be pleaſed if we worſhip him only with our Bodies and our Mouths?* *A.* No. *Q. Muſt we not then addreſs ourſelves to the Worſhip of God with Reverence?* *A.* Yes. God is greatly to be feared in the Aſſembly of his Saints, and to be had in Reverence with all that are about him, *Pſ.* lxxxix. 7. *Q. And in the Worſhip of God muſt we not fix our Thoughts on God?* *A.* Yes. *Q. And baniſh all vain Thoughts?* *A.* Yes. *Q. An Oath is a ſolemn Adjuration by the living God: Do we not then take up, or uſe the Name of God when we take an Oath?* *A.* Yes. *Q. And do we take the Name of God in vain when we*

ſwear

ſwear falſely? *A.* Yes. Ye ſhall not ſwear by my Name falſely, neither ſhalt thou profane the Name of thy God, *Lev.* xix. 12. Q. *Do we take or uſe God's Name when we appeal to God*? *A.* Yes. Q. *May we appeal to God in a light, careleſs Way, or upon trifling Occaſions.* *A.* No. Q. *Why not*? *A.* Becauſe 'tis taking God's Name in vain. Q. *May we uſe God's Name in ordinary Speech, crying out on every ſlight Occaſion,* O Lord, O God, God knows, God forgive me, *and the like*? *A.* No. Q. *May we ſwear in our common Diſcourſe*? *A.* No. Swear not at all—But let your Communication be yea, yea, nay, nay; for whatſoever is more than theſe cometh of Evil, *Mat.* v. 34, 37. Q. *Will God certainly and ſeverely puniſh the Breakers of this Commandment*? *A.* Yes. If ye will not lay it to Heart to give Glory unto my Name, ſaith the Lord of Hoſts, I will even ſend a Curſe upon you, *Mal.* ii. 2.

Q. 13. *Which is the Fourth Commandment*?
A. Remember the Sabbath Day to keep it holy.

Q. 14. *How do we keep this Commandment*?
A. By ſpending the Sabbath in the public and private Exerciſes of Religion.

Q. *When did God inſtitute the Sabbath*? *A.* Juſt after he had made the World, and Man in it. Q. *Is not this then the oldeſt of God's Commands*? *A.* Yes. Q. *And muſt not God judge it neceſſary and expedient for Man*? *A.* Yes. Q. *What is the Sabbath*? *A.* A Day of Reſt. Q. *What muſt we reſt from*? *A.* Worldly Buſineſs and Recreations. Q. *May no Work be done on the Sabbath*? *A.* Yes; Works of Neceſſity and Mercy, *Mat.* xii. 11, 12. Q. *Why muſt we reſt from common Buſineſs and Recreations*? *A.* To improve our Minds in religious Exerciſes. Q. *Muſt we conſtantly attend upon religious Worſhip*? *A.* Yes. Forſake not the aſſembling of yourſelves together, *Heb.* x. 25. Q. *Hath God bleſſed the Sabbath*? *A.* Yes. God bleſſed the ſeventh Day, and ſanctified it, *Gen.* ii. 2. Q. *And will*

he

he bleſs us if we keep it holy? *A.* Yes. If thou turn away thy Foot from the Sabbath, from doing thy Pleaſure on my Holy Day, and call the Sabbath a Delight, the Holy of the Lord, honourable, and ſhalt honour him, not doing thine own Ways, nor finding thine own Pleaſure, nor ſpeaking thine own Words; then ſhalt thou delight thyſelf in the Lord, *Iſai.* lviii. 13.

The ſecond TABLE, containing our Duty to our Neighbour and ourſelves.

Q. 15. *Which is the Fifth Commandment?*
A. Honour thy Father and thy Mother, that thy Days may be long.

Q. 16. *How do we keep this Commandment?*
A. By reverencing, obeying and ſuccouring our Parents, and by giving to all Perſons the Honour and Duty belonging to them in their ſeveral Places.

Q. *Is it the Duty of Children to reverence their Parents?* *A.* Yes. Ye ſhall fear every Man his Mother and his Father, *Levit.* xix. 3. Q. *It is a great Sin for Children to ſlight and deſpiſe their Parents?* *A.* Yes. Curſed is he that ſetteth light by his Father or his Mother, *Deut.* xxvii. 16. Q. *Is it the Duty of Children to obey the good Inſtructions of their Parents?* *A.* Yes. My Son hear the Inſtruction of thy Father, and forſake not the Law of thy Mother, *Prov.* i. 8. Q. *And to ſuccour their Parents when Poor and Aged?* *A.* Yes. Let Children learn to ſhew Piety at home, and to requite their Parents: for that is good and acceptable before God. 1 *Tim.* v. 4. Q. *Are we bound to give all Perſons the Honour and Duty belonging to them?* *A.* Yes. Render to all their Dues, Tribute to whom Tribute is due, Cuſtom to whom Cuſtom, Fear to whom Fear, Honour to whom Honour, *Rom.* xii. 7. Q. *Muſt we honour and obey the* King, *and all that are put in Authority under him?* *A.* Yes. Fear God, Honour the *King*, 1 *Pet.* ii. 17. Q. *Ought we to pray for our Governors?* *A.* Yes.

Q. *What is the Duty of Miniſters?* *A.* To preach the Word, to be inſtant in Seaſon, and out of Seaſon, to reprove, rebuke, exhort, 2 *Tim.* iv. 2. Q. *What is the Duty of the People?* *A.* To eſteem their Miniſters highly in Love for their Work's Sake, and to be at Peace among themſelves, 1 *Theſ.* v. 13. Q. *Have Miniſters Dominion over our Faith?* *A.* No. Q. *What then?* *A.* They are Helpers of our Joy, 2 *Cor.* i. 24. Q. *What is the Duty of a Huſband?* *A.* To love his Wife as himſelf. Q. *What is the Duty of a Wife?* *A.* To ſee that ſhe reverence her Huſband, *Epheſ.* v. 33. Q. *What is the Duty of Maſters?* *A.* Maſters, give unto your Servants that which is juſt and equal, *Col.* iv. 1. Q. *What is the Duty of Servants?* *A.* Servants be obedient to your Maſters, with Good-will doing Service, *Epheſ.* vi. 5—8. Q. *Will God particularly bleſs thoſe who keep this Commandment?* *A.* Yes. Honour thy Father and thy Mother (which is the firſt Commandment with Promiſe) that it may be well with thee, and that thou mayeſt live long upon the Earth, *Epheſ.* vi. 2, 3.

Q. 17. *Which is the Sixth Commandment?*
A. Thou ſhalt do no Murther.

Q. 18. *How do we keep this Commandment?*
A. By carefully preſerving Life, by abſtaining from all Malice and Anger, and whatever has a Tendency to hurt or deſtroy it.

Q. *Is it our Duty carefully to preſerve our own Life and Health?* *A.* Yes. No Man ever yet hated his own Fleſh; but nouriſhed and cheriſhed it, *Epheſ.* v. 29. Q. *May we do nothing to ſhorten our own Lives?* *A.* No. All the Days of mine appointed Time will I wait, till my Change come, *Job* xiv. 14. Q. *And ought we to preſerve the Lives of others?* *A.* Yes. The Bleſſing of him that was ready to periſh came upon me, *Job* xxix. 13. Q. *Is Malice a Degree of Murther?* *A.* Yes. Whoſo hates his Brother is a Murtherer, 1 *John* iii. 15. Q. *Is cauſeleſs Anger a Step to this Sin?* *A.* Yes. Ye have

have heard that it was ſaid by them of old Time, Thou ſhalt not kill; and whoſoever ſhall kill ſhall be in Danger of the Judgment But I ſay unto you, that whoſoever is angry with his Brother without Cauſe, ſhall be in Danger of the Judgment, *Mat.* v. 21, 22. Q. *Is Murther a crying Sin?* *A.* Yes. *Gen.* iv. 10. Q. *Is everlaſting Death the Puniſhment of Murther?* *A.* Yes. Ye know that no Murtherer hath eternal Life in him, 1 *John* iii. 15.

Q. 15. *Which is the Seventh Commandment?*
A. Thou ſhalt not commit Adultery.

Q. 20. *How do we keep this Commandment?*
A. By keeping our Bodies in Temperance, Soberneſs and Chaſtity, and by abhorring all unclean Thoughts, Words and Actions.

Q. *Ought we to keep our Bodies in Temperance and Soberneſs?* *A.* Yes. Put ye on the Lord Jeſus Chriſt, and make no Proviſion for the Fleſh to fulfill the Luſts thereof, *Rom.* xiii. 14. Q. *And in Chaſtity?* *A.* Yes. That every one of you may know how to poſſeſs his Veſſel in Sanctification and Honour, 1 *Theſ.* iv. 4. Q. *Should we abhor all unclean Thoughts?* *A.* Yes. Whoſoever looks on a Woman to luſt after her, hath committed Adultery with her already in his Heart, *Mat.* v. 28. Q. *And all unclean Words?* *A.* Yes. Neither Filthineſs, nor fooliſh Talking, nor Jeſting, which are not convenient, *Eph.* v. 4. Q. *And unclean Actions?* *A.* Yes. Let us walk honeſtly, as in the Day, not in Chambering and Wantonneſs, not in Strife and Envying, *Rom.* xiii, 13. Q. *Will Uncleanneſs ruin the Body?* *A.* Yes. Q. *And the Eſtate?* *A.* Yes. Q. *And the Good Name?* *A.* Yes. Q. *And will it pervert and corrupt our Minds?* *A.* Yes. Fleſhly Luſts war againſt the Soul, 1 *Pet.* ii. 11. Q. *And expoſe us to the dreadful Judgment of God?* *A.* Yes. Marriage is honourable in all, and the Bed undefiled; but Whoremongers and Adulterers God will judge, *Heb.* xiii. 4.

Q. 21. *Which is the Eighth Commandment?*
A. Thou ſhalt not ſteal.

Q. 22. *How do we keep this Commandment?*
A. By abſtaining from all fraudulent Practices, by Induſtry in an honeſt Calling, by Kindneſs to others, eſpecially the Poor.

Q. *Ought we to abſtain from all fraudulent Practices?* *A.* Yes. Ye ſhall not ſteal, neither deal falſly, *Levit.* xix. 11. Q. *And from Oppreſſion?* *A.* Yes. Ye ſhall not oppreſs one another, *Levit.* xxv. 14. Q. *May we defraud the Government?* *A.* No. *Rom* xiii. 7. Q. *May Children pilfer from their Parents?* *A.* No, *Prov.* xxviii. 24. Q. *If any Man has taken any thing violently from his Neighbour, or has gotten any thing deceitfully, or has wronged his Neighbour in that which was given him to keep, ought he not to make Reſtitution?* *A.* Yes, *Levit.* vi. 2, 3, 4. *Luke* xix. 8. Q. *If you find any thing that is loſt, ought you not to enquire for the Owner and reſtore it to him?* *A.* Yes, *Levit.* vi. 4. Q. *If you borrow Money, are you not obliged to pay it again honeſtly?* *A.* Yes. The Wicked borroweth, and pays not again, *Pſ.* xxxvii. 21. Q. *Or Goods, are you not to take Care that they be not abuſed?* *A.* Yes, *Exod.* xxii. 20. Q. *Should we not be induſtrious in an honeſt Calling?* *A.* Yes. Let him that ſtole ſteal no more; but rather let him labour, working with his Hands the Thing that is good, *Eph.* iv. 28. Q. *May we impoveriſh ourſelves?* *A.* No. Q. *Should we therefore avoid all Luxury and Extravagance?* *A.* Yes. Q. *And all waſteful Courſes, as Gaming, keeping expenſive Company, &c.?* *A.* Yes. Q. *Ought we to be kind and helpful to others?* *A.* Yes. To do good and communicate forget not, *Heb.* xiii. 16. Q. *Eſpecially to the Poor?* *A.* Yes. But whoſo hath this World's Goods, and ſees his Brother have need, and ſhutteth up the Bowels of his Compaſſion from him, how dwells the Love of God in him? 1 *John* iii. 17. Q. *Is this the Way to promote*

promote our own Proſperity? *A.* Yes. The liberal Soul ſhall be made fat, and he that watereth ſhall be watered himſelf, *Prov.* xi. 25. Q. *Will not Fraud and Stealing bring God's Curſe upon a Man?* *A.* Yes. The Curſe ſhall enter into the Houſe of the Thief, *Zech.* v. 4.

Q. 23. *Which is the Ninth Commandment?*
A. Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.

Q. 24. *How do we keep this Commandment?*
A. By keeping our Tongues from lying, ſlandering and evil ſpeaking, and eſpecially from falſe witneſs-bearing.

Q. *Ought we to keep our Tongues from Lying?* *A.* Yes. Putting away Lying, ſpeak the Truth, *Eph.* iv. 25. Q. *Doth God hate Lying?* *A.* Yes. Lying Lips are an Abomination to the Lord, *Prov.* xii. 22. Q. *Shall all Lyars periſh?* *A.* Yes. All Lyars ſhall have their Part in the Lake which burns with Fire and Brimſtone, *Rev.* xxi. 8. Q. *Ought we to keep our Tongues from Slandering?* *A.* Yes. Thou ſhalt not raiſe a falſe Report, *Exod.* xxiii. 1. He that utters a Slander is a Fool, *Prov.* x. 18. Q. *May we go about as Tale-bearers?* *A.* No, *Levit.* xix. 16. Q. *Are we forbidden to ſpeak Evil of other Men?* *A.* Yes. Speak not Evil one of another. Speak Evil of no Man, *Tit.* iii. 2. Q. *And ſhould we not be careful to give others no Occaſion to ſpeak Evil of us?* *A.* Yes, 1 *Pet.* iii. 16. Q. *Is it a Sin to bear falſe Witneſs before a Magiſtrate;* *A.* Yes. Put not thy Hand with the Wicked to be a falſe Witneſs, *Exod.* xxiii. 1. Q. *Will God puniſh this Sin?* *A.* Yes. A falſe Witneſs ſhall not be unpuniſhed, and he that ſpeaketh Lies ſhall not eſcape, *Prov.* xix. 5.

Q. 25. *Which is the Tenth Commandment?*
A. Thou ſhalt not covet any thing that is thy Neighbours.

Q. 26. *How do we keep this Commandment?*

A. By being content with what we have, without envying, or coveting the Enjoyments of other Men.

Q. *Ought we to be content with what we have?* *A.* Yes. Let your Converſation be without Covetouſneſs, and be content with ſuch Things as ye have, *Heb.* xiii. 5. Q. *May we envy the Enjoyments of other Men?* *A.* No. Charity envieth not, 1 *Cor.* xiii. 4. Q. *May we ſecretly wiſh Evil to any body?* *A.* No. Let none of you imagine Evil againſt his Brother in your Heart, *Zech.* vii. 10. Q. *Should we rejoice in the Proſperity, and be ſorry for the Misfortunes of others?* *A.* Yes. Rejoice with them that do rejoice, and weep with them that weep, *Rom.* xii. 15. Q. *May we ſet our Hearts upon this World, ſo as to deſire a ſuperfluous Abundance?* *A.* No. Take heed and beware of Covetouſneſs, *Luke* xii. 15. Q. *May we deſire and endeavour to procure the Conveniences of Life?* *A.* Yes. *Prov.* xxxi. 16. Q. *But may we deſire what we can't lawfully and honeſtly procure?* *A.* No. Q. *Is it not a bad thing to be ſo greedy, that we can't enjoy what God has given us?* *A.* Yes. Q. *Are we forbidden that Covetouſneſs which hinders us from relieving the Poor?* *A.* Yes. Q. *And which fills our Minds with anxious Cares?* *A.* Yes. Q. *And which diverts us from the Duties of Religion?* *A.* Yes. Q. *Is Covetouſneſs diſpleaſing to God?* *A.* Yes. For the Iniquity of his Covetouſneſs I was wroth, and ſmote him, *Iſai.* lvii. 17. Q. *Is Diſcontentment and Covetouſneſs cured by having a large Eſtate?* *A.* No. He that loveth Silver ſhall not be ſatisfied with Silver; nor he that loves Abundance with Increaſe, *Eccleſ.* v. 10. Q. *Is it not beſt cured by conſidering the Vanity of all earthly Things; by making God our Portion, and having our Hearts and Hopes in Heaven?* *A.* Yes.

Q. 27. *What is the Sum of the ten Commandments?* *A.* Thou ſhall love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, and thou ſhalt love thy Neighbour as thy ſelf.

Q. *What*

Q. *What is it to love God with all our Heart, and Soul, and Mind?* *A.* It is to love God ſincerely, conſtantly and entirely. Q. *How do we beſt expreſs our Love to God?* *A.* By keeping his Commandments. Q. *Is the Love of God the firſt and chief Duty?* *A.* Yes. This is the firſt and great Commandment, *Mat.* xxii. 30. Q. *Which is next to it?* *A.* Thou ſhalt love thy Neighbour as thy ſelf. Q. *Who is your Neighbour?* *A.* Every Man, *Luke* x. 29—37. Q. *How do you love your Neighbour as yourſelf?* *A.* By doing to others as I would be done by myſelf. Q. *But are we obliged to love all Men alike?* *A.* No. Q. *How are we to love Good Men?* *A.* With a Love of Delight. Q. *How are we to love others, whom we have reaſon to fear are Bad Men?* *A.* With a Love of Good-will. Q. *Can he love God, who doth not love his Neighbour?* *A.* No, 1 *John* iv. 20. Q. *Is the Love of God and Men the Sum of all Duty, and the Diſpoſition of Mind which leads to the Performance of it?* *A.* Yes. Love is the fulfilling of the Law, *Rom.* xiii. 10.

Q. 28. *Do the Commands of God reach to our Heart and Thoughts?*

A. Yes. God requires Truth in the Heart, and the ſecret Love of Evil is known and hated by him.

Q. *Doth God know all the ſecret Motions and Inclinations of the Heart?* *A.* Yes. Shall not God ſearch out this? for he knoweth the Secrets of the Heart, *Pſ.* xliv. 21. Q. *Doth he require Sincerity in the Heart?* *A.* Yes. Behold, thou deſireſt Truth in the inward Parts, *Pſ.* li. 6. Q. *Doth he hate the ſecret Love of Evil?* *A.* Yes. God hateth a Heart which deviſeth wicked Imaginations, *Prov.* vi. 18. Q. *Is the Heart the Spring of Action?* *A.* Yes. Q. *Should we not then labour for Purity of Heart;* *A.* Yes. Create in me a clean Heart, O God, and renew a right Spirit within me, *Pſ.* li. 10.

Q. 29. *Muſt you from your Youth labour to know and obey God?*

A. I

A. I muſt labour to know and obey God from my Youth, otherwiſe I ſhall fall into Sin.

Q. *Doth it require Care and Diligence to know and obey God?* *A.* Yes. My Son, if thou wilt receive my Words, and hide my Commandments with thee, ſo that thou incline thine Ear unto Wiſdom, and apply thine Heart unto Underſtanding;—then ſhalt thou underſtand the Fear of the Lord, and find the Knowledge of God, *Prov.* ii. 1—5. Q. *Muſt you labour to know and obey God from your Youth?* *A.* Yes. Remember thy Creator in the Days of thy Youth, *Eccleſ.* xii. 1. Q. *And ſhall you fall into Sin if you do not?* *A.* Yes. Q. *Will God call you to an Account for the Sins of your Youth?* *A.* Yes. Rejoice, O Young Man, in thy Youth, and let thy Heart chear thee in the Days of thy Youth, and walk in the Ways of thy Heart, and in the Sight of thine Eyes, but know thou, that for all theſe Things God will bring thee into Judgment, *Eccleſ.* xi. 9.

Q. 30. *What is Sin?*
A. Sin is the Tranſgreſſion of God's Law.

Q. *Is Sin the Tranſgreſſion of God's Law?* *A.* Yes. Whoſoever committeth Sin tranſgreſſeth alſo the Law; for Sin is the Tranſgreſſion of the Law, 1 *John* iii. 4. Q. *Do we ſin againſt God's Law when we omit any of the Duties therein required?* *A.* Yes. I was an hungred, and ye gave me no Meat, *&c. Mat.* xxv. 42.

Q. 31. *How comes it to paſs that you are in Danger of falling into Sin?*
A. Becauſe my own Appetites and Paſſions, and the Examples of a corrupt and wicked World, if not carefully guarded againſt, will draw me from the Obedience of God.

Q. *Are you born with bodily Appetites and Paſſions?* *A.* Yes. That which is born of the Fleſh is Fleſh, *John* iii. 6. Q. *Are you apt to gratify thoſe Paſſions and Appetites*

petites more than you ſhould? *A.* Yes. Childhood and Youth are Vanity. The Fleſh luſteth againſt the Spirit, *Gal.* v. 17. Q. *But why has God infuſed thoſe Paſſions into your Conſtitution?* *A.* To try and exerciſe my Virtue. Q. *Is it not then your Duty to reſtrain diſorderly Paſſions and Appetites?* *A.* Yes. Dearly Beloved, I beſeech you as Pilgrims and Strangers, abſtain from fleſhly Luſts, 1 *Pet.* ii. 11. Q. *And what if you do not reſtrain them?* *A.* They will draw me from the Love and Obedience of God. Q. *Is the World, in which we live, corrupt and wicked?* *A.* Yes. We know that the whole World lies in wickedneſs, 1 *John* v. 19. Q. *And will the wicked Examples of the World be a Snare to you?* *A.* Yes. Evil Communications corrupt good Manners, 1 *Cor.* xv. 33. Q. *Muſt you not then refuſe to follow them?* *A.* Yes. My Son, if Sinners entice thee, conſent thou not, *Prov.* i. 10. Q. *And ſhould you carefully avoid all bad Company?* *A.* Yes. He that walks with wiſe Men ſhall be wiſe, but a Companion of Fools ſhall be deſtroyed, *Prov.* xiii. 20.

Q. 32. *How comes it to paſs that the World is corrupt and wicked?*

A. Becauſe Men have abuſed their Underſtanding, and have ſought out many evil Inventions.

Q. *Who was the firſt Sinner?* *A. Adam*, the firſt Man. Q. *Did God try his Obedience?* *A.* Yes. Q. *How?* *A.* By forbidding him to eat of the Tree of Knowledge of Good and Evil. Q. *Did* Adam *keep the Law of his Trial?* *A.* No. He ſinned by yielding to Temptation, and eating the forbidden Fruit. Q. *Are all Men upon Trial as well as* Adam? *A.* Yes. Q. *And have Men of all Nations corrupted themſelves, and become wicked?* *A.* Yes. All have ſinned, and come ſhort of the Glory of God, *Rom.* iii. 23. Q. *Doth God make Men corrupt and wicked?* *A.* No. God has made Man upright. Q. *Who then makes Men wicked?* *A.* They themſelves. They have choſen their own Ways, *Iſai.* lxvi. 3. Q. *How have Men made themſelves wicked?*

wicked? *A.* By abuſing their Underſtandings. Q. *And in what Way beſide?* *A.* By ſeeking out many evil Inventions, *Eccleſ.* vii. 29.

Q. 33. *And what is the Conſequence of Men's falling into Corruption and Wickedneſs?*

A. They are thereby made unfit for the Enjoyment of God, and expoſed to his Wrath.

Q. *Doth Wickedneſs make Men unfit for the Enjoyment of God?* *A.* Yes. What Fellowſhip hath Righteouſneſs with Unrighteouſneſs? What Communion hath Light with Darkneſs? 2 *Cor.* vi. 14. Q. *Doth Wickedneſs expoſe to God's Wrath?* *A.* Yes. The Wrath of God is revealed from Heaven againſt all Ungodlineſs and Unrighteouſneſs of Men, *Rom.* i. 18. Q. *Muſt not then the Condition of every Sinner in the World be very ſad and dangerous?* *A.* Yes. It is a fearful Thing to fall into the Hands of the living God, *Heb.* x. 31. Q. *But why ſhould God hate Sin and puniſh Sinners?* *A.* Becauſe he's the Father and Governor of the Univerſe. Q. *And what if he ſhould not puniſh Sin, but leave all his Creatures to be as wicked as they pleaſe?* *A.* Then all his Creatures might corrupt and ruin themſelves. Q. *And is Wickedneſs of ſuch a pernicious Nature?* *A.* Yes. It is Error, Rebellion, and Miſchief. Q. *Is it therefore an Act of Goodneſs as well as Juſtice to puniſh Sin?* *A.* Yes. Q. *Why ſo?* *A.* To prevent the Ruin of the Univerſe. Q. *Is it not then a very unreaſonable and malicious Thing for a Man to deſire that God ſhould ſuffer him always to live in Sin?* *A.* Yes.

Q. 34. *Has God left Mankind expoſed to his Wrath without Help or Hope?*

A. God, who is rich in Mercy, for his great Love wherewith he loved the World, hath provided Redemption for us in *Jeſus Chriſt.*

Q. *What is Redemption?* *A.* Deliverance from Sin and Suffering. Q. *Were Mankind able to have delivered themſelves?*

themſelves? *A.* No. They were dead in Treſpaſſes and Sins, *Epheſ.* ii. 1. Q. *Hath God mercifully provided Redemption for us in* Jeſus Chriſt? *A.* Yes. Being juſtified freely by his Grace, through the Redemption which is in Jeſus Chriſt, *Rom.* iii. 24. Q. *And ſhould we not be very thankful to God for his great Mercy and Love?* *A.* Yes. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who according to his abundant Mercy has begotten us again to a lively Hope, 1 *Pet.* i. 3.

Q. 35. *Who is Jeſus Chriſt?*
A. The Son of the living God, who for our Sakes became a Man.

Q. *Is* Chriſt *the Son of God?* *A.* Yes. Thou art Chriſt the Son of the living God. Q. *Was* Chriſt *with God before the World was made?* *A.* Yes. In the Beginning was the Word, and the Word was with God, and the Word was God; the ſame was in the Beginning with God. All things were made by him, and without him was nothing made that is made, *John* i. 1, 2, 3. Q. *Did not God make all Things?* *A.* Yes. Q. *How then can it be ſaid that* Chriſt *made all Things?* *A.* By Chriſt God made the Worlds, *Heb.* i. 2. Q. *Did* Chriſt *the Son of God become a Man?* *A.* Yes. The Word was made Fleſh, and dwelt among us, *John* i. 14. Q. *Did he become a Man for our Sakes?* *A.* Yes. Tho' he was rich, yet for our Sakes he became poor, 2 *Cor.* viii. 9.

Q. 36. *How did the Son of God become a Man?*
A. The Son of God became a Man by taking a Body like unto ours, being conceived by the Holy Ghoſt in the Womb of the Virgin *Mary*, and born of her.

Q. *Did* Chriſt *take a Body like unto ours?* *A.* Yes. Foraſmuch as the Children are Partakers of Fleſh and Blood, he alſo himſelf likewiſe took part of the ſame, *Heb.* ii. 14. Q. *Was he conceived by the* Holy Ghoſt *in the Womb of the Virgin* Mary, *and born of her?* *A.* Yes. Behold, thou ſhalt conceive in thy Womb, and bring

bring forth a Son, and ſhalt call his Name Jeſus. The Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee, *Luke* i. 31, 35. Q. *Where was* Chriſt *born*? *A.* At *Bethlehem* in *Judea*. Q. *Of what Family*? *A.* Of the Houſe and Lineage of *David*. Q. *But from whence did he come*? *A.* From Heaven. Q. *Did he come of himſelf*? *A.* No. God ſent him. Q. *Did he come againſt his Will*? *A.* No. He came willingly. Q. *Did he come to do his own Will*? *A.* No. I came down from Heaven, not to do my own Will, but the Will of him that ſent me, *John* vi. 38.

Q. 37. *How did the Son of God live upon Earth*?
A. The Son of God lived upon Earth in a low Condition, under the Trials and Calamities of Life, and at laſt died a ſhameful and curſed Death upon the Croſs.

Q. *Might* Chriſt *have lived in a fine, ſplendid Condition*? *A.* Yes. He was Heir of all Things, *Heb.* i. 2. Q. *Did he chooſe to live in a ſplendid Condition*?
p. 30. *A.* No. He emptied himſelf, and took on him the Form of a Servant, *Phil.* ii. 7. Q. *What doth this teach us*? *A.* Contempt of the World. Q. *Did Chriſt come under the Trials of Life*? *A.* Yes. He was in all Points tempted as we are, yet without Sin, *Heb.* iv. 15. Q. *But why was* Chriſt *tempted as we are*? *A.* That he might be able to ſuccour us when we are tempted, *Heb.* ii. 18. Q. *Did he undergo the Calamities of Life*? *A.* Yes. He was a Man of Sorrows, and acquainted with Grief, *Iſai.* liii. 3. Q. *Did he die upon the Croſs*? *A.* Yes. He became obedient to Death, even the Death of the Croſs, *Phil.* ii. 8. Q. *Was that a curſed Death*? *A.* Yes, *Gal.* iii. 13. Q. *And a ſhameful Death*? *A.* Yes, *Heb.* xii. 2.

Q. 38. *Is* Chriſt *now among the Dead*?
A. No. He aroſe from the Dead on the third Day, and afterwards went up into Heaven to the Right-hand of God.

Q. *Did*

Q. *Did* Chriſt *riſe from the Dead on the third Day?* *A.* Yes. He was buried, and roſe again on the third Day, 1 *Cor.* xv. 4. Q. *Who raiſed* Chriſt *from the Dead?* *A.* God the Father, *Gal.* i. 1. Q. *What doth* Chriſt's *Reſurrection teach us?* *A.* The Certainty of our Reſurrection, 1 *Cor.* xv. 20. Q. *How long did* Chriſt *continue on Earth after his Reſurrection?* *A.* Forty Days, *Acts* i. 3. Q. *At the End of theſe forty Days whither did he go?* *A.* He aſcended up into Heaven to the Right Hand of God, *Mark* xvi. 19. Q. *What doth* God's Right Hand *ſignify?* *A.* A State of the higheſt Honour and Power. Q. *What is* Chriſt *gone into Heaven for?* *A.* To prepare a Place for us, that where he is we may be alſo, *John* xiv. 2.

Q. 39. *What is* Chriſt *to us as our Redeemer?*
A. Chriſt is to us a Prophet, a Prieſt and a King.

Q. 40. *What doth* Chriſt *for us as a Prophet?*
A. As a *Prophet*, *Chriſt* reveals to us the Will of God, and a future World.

Q. *What doth* Chriſt's *Prophetic Office ſuppoſe?* *A.* Our Ignorance. Q. *What ſort of a Prophet was* Chriſt? *A.* A Prophet mighty in Word and in Deed, *Luke* xxiv. 19. Q. *Did he reveal the Will of God?* *A.* Yes. All Things that I have heard of my Father have I made known unto you, *John* xv. 15. Q. *Has he revealed a future World?* *A.* Yes. He has brought Life and Immortality to Light by the Goſpel, 2 *Tim.* i. 10. Q. *Who made* Chriſt *a Prophet?* *A.* God, *Acts* iii. 22. Q. *Did God inſtruct him what to teach us?* *A.* Yes. *John* xii. 49. Q. *And did* Chriſt *exactly obſerve God's Inſtructions?* *A.* Yes. Whatſoever I ſpeak, even as the Father ſaid unto me, ſo I ſpeak, *John* xii. 50. Q. *What then is your Duty to* Chriſt *as a Prophet?* *A.* To hear him in all Things whatſoever he has ſaid unto us, *Acts* iii. 22.

Q. 41. *What doth* Chriſt *for us as a Prieſt?*

 A. As

A. As a *Prieſt*, *Chriſt* offered up himſelf a Sacrifice, by his Obedience to make Atonement for our Sins, and now makes Interceſſion for us.

Q. *What doth* Chriſt's *Prieſtly Office ſuppoſe?* *A.* Our Sinfulneſs and Guilt. Q. *Who made* Chriſt *a Prieſt?* *A.* God, *Heb.* v. 5. Q. *What is every High-Prieſt ordained to do?* *A.* To offer Gifts and Sacrifices, *Heb.* viii. 3. Q. *What Sacrifice did Chriſt offer?* *A.* Himſelf, *Epheſ.* v. 2. Q. *When did he offer himſelf?* *A.* When he *ſuffered* upon the Croſs, *Heb.* ix. 25, 26. Q. *What was it that pleaſed God in* Chriſt's *Sufferings?* *A.* His Righteouſneſs, or Obedience, *Phil.* ii. 8, 9. Q. *What did* Chriſt *offer himſelf for?* *A.* To put away Sin, *Heb.* ix. 26. or to make Atonement for Sin,—ii. 17. Q. *How did* Chriſt's *Sufferings make Atonement for Sin?* *A.* As God rewarded his Obedience by granting the Remiſſion of our Sins, and by giving us all other Bleſſings of the Goſpel. Q. *But why ſhould God appoint* Chriſt's *Sufferings in order to our obtaining thoſe Bleſſings?* *A.* It became him for whom are all Things, and by whom are all Things, in bringing many Sons to Glory, to make the Captain of their Salvation perfect through Sufferings, *Heb.* ii. 10. Q. *How did it become God?* *A.* As he is the ſupreme Governor, infinitely wiſe and good, it was fit he ſhould forgive Sin and beſtow Happineſs, ſo as to promote Obedience. Q. *How do* Chriſt's *Sufferings promote Obedience?* *A.* As they honour the Authority of the great God, ſhew that Obedience is the only Way to Happineſs, and give a perfect Example of it. Q. *Is* Chriſt *an High-Prieſt now in Heaven?* *A.* Yes. He's a Prieſt for ever, *Heb.* viii. 21. Q. *And what doth he now for us?* *A.* He makes Interceſſion for thoſe that come unto God by him, *Heb.* vi. 25. Q. *What Duty are we by this encouraged to perform?* *A.* To come boldly to the Throne of Grace, *Heb.* iv. 16.

Q. 42. *What doth* Chriſt *for us as a* King?

A. As a *King*, *Chriſt* rules in his Church, deſtroys his Enemies, and gives his People eternal Salvation.

Q. *What*

Q. *What doth* Chriſt's *Kingly Office ſuppoſe?* *A.* Our Inſufficiency to make ourſelves happy. Q. *Who gave Chriſt his Kingly Power?* *A.* God, *John* iii. 35. Q. *How far doth* Chriſt's *Kingly Power extend?* *A.* All Power is given him in Heaven and Earth, *Mat.* xxviii. 18. Q. *For whom is* Chriſt *made King?* *A.* For the Church, *Epheſ.* i. 22. Q. *Is the Church* Chriſt's *peculiar Kingdom here on Earth?* *A.* Yes. Q. *Is* Chriſt's *a worldly Kingdom?* *A.* No. His Kingdom is not of this World, *John* xviii. 36. Q. *Has* Chriſt *given us Laws to obſerve?* *A.* Yes, *Mat.* xxviii. 20. Q. *Will* Chriſt *certainly ſubdue all his Enemies?* *A.* Yes. For he muſt reign till he has put all Enemies under his Feet, 1 *Cor.* xv. 25. Q. *Will* Chriſt *reward his People with worldly Enjoyments?* *A.* No. Q. *What then will he give 'em?* *A.* Eternal Life. Q. *Is* Chriſt *to be worſhipped?* *A.* Yes. He ſaith, Let all the Angels of God worſhip him, *Heb.* i. 6. Q. *Are the Angels ſubject to* Chriſt? *A.* Yes, *Epheſ.* i. 20, 21. Q. *Upon what Ground are Men to give Honour to* Chriſt? *A.* Becauſe the Father has committed all Judgment to the Son, *John* v. 22, 23. Q. *Is the Honour of the Father to be ultimately intended by the Honour given to the Son?* *A.* Yes. That every Tongue ſhould confeſs, that Jeſus Chriſt is LORD to the Glory of God the Father, *Phil.* ii. 11.

Q. 43. *What are the Things which God has* FREELY *given us* in Chriſt Jeſus.

A. God *in Chriſt* hath CHOSEN us, who were *Heathens*, before the Foundation of the World, has CALLED us to his Kingdom and Glory, given us the PROMISES of his COVENANT, particularly the Remiſſion of Sins, and the Hope of eternal Life.

Q. *Has God in* Chriſt *given us ſome Bleſſings* FREELY? *A.* Yes. We have received the Spirit which is of God, that we might know the Things which are freely given to us of God, 1 *Cor.* ii. 12. Q. *Were we in theſe Lands once* Heathens? *A.* Yes. Remember ye were in Time paſſed Gentiles in the Fleſh, without Chriſt,—having no

Hope, and without God in the World, *Epheſ.* ii. 11, 12. Q. *But has God choſen us before the Foundation of the World?* *A.* Yes, *Epheſ.* i 4. According as he has choſen us in him before the Foundation of the World, that we ſhould be holy, and without Blame before him in Love. Q. *Has he called us to his Kingdom and Glory?* *A* Yes. 1 *Theſſ.* ii. 12.—Walk worthy of God, who has called you to his Kingdom and Glory. Q. *Given us exceeding great and precious Promiſes?* *A.* Yes, 2 *Pet.* i. 4. Whereby are given unto us exceeding great and precious Promiſes; that by theſe you might be Partakers of the divine Nature. Q. *Particularly the Remiſſion of Sins?* *A.* Yes. In whom we have Redemption through his Blood, the Forgiveneſs of Sins, according to the Riches of his Grace, *Epheſ.* i. 7. Q. *And the Hope of eternal Life?* *A.* Yes. God has given us eternal Life; and this Life is in his Son, 1 *John* v. 11. Q. *And ſhould we not be very thankful for this rich and free Grace of God?* *A.* Yes. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who has bleſſed us with all ſpiritual Bleſſings in heavenly Things in Chriſt, *Epheſ.* i. 3.

Q. 44. *How do we improve the* Mercy *and* Gifts *of God in* Chriſt?

A. By Faith, Chriſtian Obedience and Repentance.

Q. *Has God freely beſtowed his Bleſſings upon us to ingage us to a holy and virtuous Life?* *A.* Yes. He has choſen us, that we ſhould be holy and without Blame before him in Love, *Epheſ.* i. 4. *Tit.* ii. 11 12, 13. Q. *Should we improve 'em to this End?* *A.* Yes. We beſeech you that ye receive not the Grace of God in vain, 2 *Cor.* vi. 1. Q. *Do we improve 'em by* Faith? *A.* Yes. Building up yourſelves on your moſt holy Faith, *Jude* 20. Q. *And by* Chriſtian *Obedience?* *A.* Yes. Ye were ſometimes Darkneſs, but now are ye Light in the Lord: Walk as the Children of Light, *Epheſ.* v. 8. Q. *And by* Repentance *when we have ſinned?* *A.* Yes. The Goodneſs of God leads thee to Repentance, *Rom.* ii. 4. Q. *And what if we do thus improve the Grace of God?*

A. Then

A. Then we ſhall abide in *Chriſt*'s Love, and live for ever, *John* xv. 10. Q. *But what if we no not improve the Grace of God?* A. Then we ſhall periſh at laſt. For how ſhall we eſcape, if we neglect ſo great Salvation? *Heb.* ii. 3.

Q. 45. *What is* Faith?

A. Faith is a ſtedfaſt Perſuaſion of the Love of God in *Chriſt*, whereby we give ourſelves unto him, and truſt in him for Salvation.

Q. *Ought we to be perſuaded that the Bleſſings which God has given us in* Chriſt *are infinitely better then all the Riches and Pleaſures of this World?* *A.* Yes. I count all Things but Loſs for the Excellency of the Knowledge of *Chriſt*, who has the Words of eternal Life, *Phil.* iii. 8. Q. *And that God will certainly make his Promiſes good?* *A.* Yes. He is faithful that hath promiſed, *Heb.* x. 23. Q. *Should we not therefore ſtedfaſtly truſt in him for Salvation?* *A.* Yes. I know whom I have believed, and I am perſuaded that he is able to keep that which I have committed to him againſt that Day, 2 *Tim.* i. 12. Q. *And in this Perſuaſion of the Grace of God ſhould we not give ourſelves unto him in well-doing?* *A.* Yes. For *Faith* without Works is dead, *Jam.* ii. 17. Q. *Is not* Faith *then the great Principle of the* Chriſtian *Life?* *A.* Yes. That *Chriſt* may dwell in your Hearts by Faith, *Epheſ.* iii. 17. Q. *And ſhould we not endeavour always to have* Faith *ſtrong and lively in our Minds?* *A.* Yes. Be ſtrong in the Grace that is in *Chriſt Jeſus*, 2 *Tim.* ii. 1. Hold faſt the Confidence and the rejoicing of Hope firm unto the End, *Heb.* iii. 6.

Q. 46. *What is* Chriſtian Obedience?

A. Chriſtian Obedience is following the Example of *Chriſt* in Goodneſs and Brotherly Love, Meekneſs and Humility, Patience and Peaceableneſs, Contempt of the World, Self-denial, Love to God, and Submiſſion to his Will.

Q. *Hath* Chriſt *given us an Example?* A. Yes. Leaving us an Example that we ſhould follow his Steps, 1 Pet. ii. 21. Q. *Was* Chriſt *of a good, kind, and tender Spirit?* A. Yes. *Jeſus* had Compaſſion on them, *Mat.* xx. 34. And he went about doing good, *Acts* x. 38. Q. *Has* Chriſt *loved us all?* *A* Yes. *Chriſt* has loved us, aud given himſelf for us, *Epheſ.* v. 2. Q. *And ought we to love one another?* *A.* Yes. A new Commandment give I unto you, that ye love one another as I have loved you; that ye alſo love one another, *John* xiii. 34. Q. *Was* Chriſt *of a meek and humble Spirit?* *A.* Yes. Learn of me, for I am meek and lowly in Heart, and ye ſhall find Reſt unto your Souls, *Mat.* xi. 29. Q. *Was* Chriſt *of a patient Spirit?* *A.* Yes. He was oppreſſed, and he was afflicted, yet opened not he his Mouth, *Iſa.* liii. 7. Q. *Was* Chriſt *of a peaceable Temper?* *A.* Yes, *Mat.* xii. 18, 19. Q. *And what's our Duty?* *A.* To live peaceably with all Men, and to make Peace, *Rom.* xii. 18. *Mat.* v 9.

p. 24. Q. *Did* Chriſt *deſpiſe the Riches and Grandeur of this World?* *A.* Yes. He emptied himſelf, and took upon him the Form of a Servant, *Phil.* ii. 7. Q. *And what is our Duty?* *A.* Love not the World, neither the Things that are in the World, 1 *John* ii. 15. Q *Wherein did* Chriſt *deny himſelf?* *A.* In laying aſide his heavenly Glory, and becoming poor for our Sakes. Q. *In what elſe?* *A.* In mortifying the Fleſh by Faſting, *Mat.* iv. 2. Q. *Is Faſting a Chriſtian Duty?* *A.* Yes, on proper Occaſions, 1 *Cor.* vii. 5. Q. *Did* Chriſt *love God?* *A.* Yes. I love the Father, *John* xiv. 31. Q. *Was* Chriſt *ſubmiſſive to the Will of God?* *A* Yes. Father, if thou be willing, remove this Cup from me; nevertheleſs not my Will, but thine be done, *Luke* xxii. 42.

Q. 47. *What is* Repentance?

A. Repentance is turning from Sin unto God, in Hatred of Sin, and Hope of God's Mercy.

Q. *Muſt we turn from Sin unto God?* *A.* Yes. Let the

the Wicked forſake his Way, and the unrighteous Man his Thoughts, and let him turn unto the Lord, and he will have Mercy on him, *Iſa.* lv. 7. Q. *Ought we to hate Sin, and be truly ſorry that we have ſinned?* *A.* Yes. I will be ſorry for my ſin, *Pſ.* xxxviii. 18. I hate every falſe Way, *Pſ.* cxix. 104. Q. *Is the Mercy of God a Motive to Repentance?* *A.* Yes. The Goodneſs of God leads thee to Repentance, *Rom.* ii. 4. Q. *Muſt our Repentance be followed by Obedience?* *A.* Yes. That they ſhould repent and turn unto God, and do Works meet for Repentance, *Acts* xxvi. 20.

Q. 48. *What* Means *hath God appointed to induce and enable us to* believe, obey *and* repent?

A. God hath appointed his Providences, Word and Spirit, Prayer, Baptiſm and the Lord's Supper.

Q. 49. *How muſt we improve the* Providences *of God?*

A. We ſhould be led by his Benefits to Thankfulneſs, by Afflictions to Patience, by both to Obedience.

Q. *Are all Things that befall us appointed by God's Providence?* *A.* Yes. The Lord kills and makes alive; he brings down to the Grave and brings up; the Lord maketh Poor, and maketh Rich; he brings low and lifts up, 1. *Sam.* ii. 6, 7. Q. *Should the Benefits we receive increaſe our Thankfulneſs?* *A.* Yes. Bleſs the Lord, O my Soul, and forget not all his Benefits, *Pſ.* ciii. 2. Q. *And ingage us to Obedience?* *A.* Yes. Thou haſt delivered my Soul from Death, mine Eyes from Tears, and my Feet from falling. I will walk before the Lord in the Land of the Living, *Pſ.* cxvi. 8, 9. Q. *Are Afflictions the Effect of God's Love?* *A.* Yes. Whom the Lord loves he chaſtens, Heb. xii. 6. Q. *And intended for our Good?* *A.* Yes. Behold, happy is the Man whom the Lord corrects; therefore deſpiſe not thou the Chaſtening of the Almighty, *Job* v. 17. Q. *And to exerciſe our Patience?* *A.* Yes. Tribulation works Patience, *Rom.* v. 3. Q. *And to lead us to Repentance*

pentance and new Obedience? *A.* Yes. Before I was afflicted I went aſtray, but now I have kept thy Word, *Pſ.* cxix. 67. Q. *And will not Afflictions turn to everlaſting Glory, if we improve them well?* *A.* Yes. For our light Affliction, which is but for a Moment, worketh out for us a far more exceeding and eternal Weight of Glory, 2 Cor. iv. 17.

Q. 50. *How muſt we improve the* Word *of God?*

A. We muſt read and hear the Word with Diligence, Preparation and Prayer, receive it with Faith and Love, lay it up in our Hearts, and practiſe it in our Lives.

Q. *Is it our Duty to be much in reading the Scriptures?*

A. Yes. Search the Scriptures, *John* v. 39. Q. *Should we not be careful to underſtand what we read?* *A.* Yes. Underſtandeſt thou what thou readeſt? *Acts* viii. 30. Q. *Should we not hear the Word with Attention?* *A.* Yes. Who hath Ears to hear, let him hear, *Mat.* xiii. 9. Q. *And with Preparation?* *A.* Yes. Laying aſide all Malice, and all Guile, and Hypocriſies, and Envies, and Evil-ſpeakings, as new-born Babes, deſire the ſincere Milk of the Word, that ye may grow thereby, 1 Pet. ii. 1, 2. Q. *With Prayer?* *A* Yes. Open thou mine Eyes, that I may behold wondrous Things out of thy Law, *Pſ.* cxix. 18. Q. *Muſt we receive it with Faith?* *A.* Yes. The Word preached did not profit them, being not mixed with Faith in them that heard it, *Heb.* iv. 2. Q. *And with Love?* *A.* Yes. They received not the Love of the Truth, that they might be ſaved, 2 Theſ. ii. 10. Q. *Muſt we lay it up in our Hearts?* *A.* Yes. Thy Word have I hid in my Heart, that I might not ſin againſt thee, *Pſ.* cxix. 11. Q. *And practiſe in our Lives?* *A.* Yes. Be ye Doers of the Word, and not hearers only, deceiving your own-ſelves. *Jam.* i. 22.

Q. 51. *Who is the* Spirit of God?

A. The *Holy Ghoſt*, whom *Chriſt* hath ſent to enlighten, ſanctify, ſtrengthen and comfort our Souls.

Q. *Doth*

Q. *Doth the Spirit of God enlighten our Minds?* *A.* Yes. That the God of our Lord Jeſus Chriſt, the Father of Glory, may give unto you the Spirit of Wiſdom and Revelation in the Knowledge of him; the Eyes of your Underſtanding being enlightned, that ye may know what is the Hope of his Calling; and what the Riches of the Glory of his Inheritance in the Saints, Epheſ. i. 17, 18. Q. *Do we through the Spirit mortify the Deeds of the Fleſh?* *A.* Yes. If ye through the Spirit do mortify the Deeds of the Fleſh, ye ſhall live, *Rom.* viii. 13. Q. *Doth the Spirit ſtrengthen our Souls?* *A.* Yes. By the Spirit of God we are ſtrengthened with Might in the inner Man, *Epheſ.* iii. 16. Q. *Doth he comfort our Souls?* *A* Yes. He is the Comforter, *John* xv. 26.

Q. 52. *How do we obtain the Help of the Spirit?*
A. By Prayer, and our own ſincere Endeavours in Godlineſs.

Q. *Is the Help of the Spirit obtained by Prayer?* *A.* Yes. If ye being evil know how to give good Things unto your Children, how much more ſhall your heavenly Father give the Holy Spirit to them that aſk him? *Luke* xi. 13. Q. *And by our own ſincere Endeavours in Godlineſs?* *A.* Yes. For unto every one that hath ſhall be given, and he ſhall have Abundance, *Mat.* xxv. 29.

Q. 53. *What is Prayer?*
A. Prayer is offering up our Deſires to God, for Things agreeable to his Will, in the Name of *Chriſt*, with Confeſſion of our Sins, and thankful Acknowledgement of his Mercies.

Q. *To whom are we to pray?* *A.* To God. Q. *Why muſt we pray to God?* *A.* Becauſe we can have nothing but what we receive from God. Q. *Muſt we offer up the true Deſires of our Hearts in Prayer?* *A.* Yes. Let us lift up our Hearts with our Hands to God in the Heavens, *Lam.* iii. 41. Q. *For what muſt we pray?* *A.* For Things

Things agreeable to God's Will. Q. *May we aſk the Things that are pleaſing to our own Luſts?* *A.* No. Q. *In whoſe Name muſt we pray?* *A.* In the Name of *Chriſt*, *John* xiv. 23. Q. *Is Confeſſion of Sin a Part of Prayer?* *A.* Yes. I prayed unto the Lord my God, and made my Confeſſion. *Dan.* ix. 4. Q. *Ought we to join Thankſgiving with our Prayers?* *A.* Yes. Be careful in nothing, but in every thing by Prayer and Supplication with Thankſgiving, let your Requeſts be made known unto God, *Phil.* iv. 6.

Q. 54. *Have we any Rule for Prayer?*

A. The Prayer which *Chriſt* taught his Diſciples is a Rule for Prayer.

Q. *Is the Lord's Prayer a Rule for Prayer?* *A.* Yes. After this Manner pray ye, Our Father which art in Heaven, *&c.* Mat. vi. 9. Q. *But may we not take the Matter and Words of Prayer from any other Part of Scripture?* *A.* Yes. If we aſk any thing according to his Will, he heareth us, 1 *John* v. 14.

Q. 55. *Repeat the* Lord's Prayer?

A. Our Father which art in Heaven, *&c.*

Q. 56. *What muſt you do when you ſay,* Our Father which art in Heaven?

A. I muſt lift up my Heart in Thankfulneſs and Faith to God my heavenly Father.

Q. *How muſt you conceive of God when you pray to him?* *A.* As a Father who loves me. Q. *How ought you to addreſs yourſelf to God, as your* Father in Heaven? *A.* With a reverent Senſe of his great and glorious Majeſty. Q. *In how many Reſpects is God our Father?* *A.* God is our Father by Creation and Redemption. Q. *Muſt we thank God for* Creation? *A.* Yes. Thou art worthy to receive Glory, and Honour, and Power; for thou haſt created all Things, and for thy Pleaſure they are, and were created, Rev. iv. 11. I will praiſe thee,

for

for I am fearfully and wonderfully made, *Pſ.* cxxxix. 14. Q. *Muſt we alſo praiſe God for* Preſervation? *A.* Yes. O bleſs our God, ye People, and make the Voice of his Praiſe to be heard, which holdeth our Soul in Life, and ſuffereth not our Feet to be moved, *Pſ.* lxvi. 8, 9. Q. *Muſt we praiſe God for* Redemption? *A.* Yes. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who according to his abundant Mercy has begotten us again to a lively Hope, 1 *Pet.* i. 3. Q. *Muſt we addreſs God with a holy Confidence, and Faith, that he is able and willing to help us?* *A.* Yes. Q. *What muſt our Faith and Confidence be founded upon? Our own Righteouſneſs?* *A.* No. But upon God's Mercy in *Chriſt.*

Q. 57. *When we ſay,* Hallowed be thy Name, *what do we deſire?*

A. We deſire that we and all Mankind may know, love and reverence God.

Q. *What is meant by God's Name?* *A.* His Perfections. Q. *What is meant by* hallowing *the Name of God?* *A.* Thinking and acting worthily of his Perfections? Q. *What then do we deſire in this Part of Prayer?* *A.* We deſire that we may worthily know, love and reverence God. Q. *What doth this Part of Prayer ſuppoſe?* *A.* That we are made for God's Glory. p. 1
Q. *And what doth it include?* *A.* The Dedication of ourſelves to God. Q. *And do we deſire all Men may honour God as well as ourſelves?* *A.* Yes.

Q. 58. *When we ſay,* Thy Kingdom come, *what do we deſire?*

A. We deſire that the Faith of the Goſpel may every where be embraced and profeſſed.

Q. *What is the* Kingdom of God? *A.* True Religion as taught in the *Goſpel?* Q. *Ought we to pray that true Religion may every where be embraced and profeſſed?* *A.* Yes. Brethren, pray for us, that the Word of the Lord may have free Courſe, and be glorified, 2 *Theſſ.* iii.

iii. 1. Q. *Is the* Kingdom of God *confined to any one Place*? *A.* No. 'Tis in all Places where true Religion is. Q. *Should we then pray for the Proſperity of only ſome Party*? *A.* No. But of true Religion every where. Q. *And muſt we pray that falſe Religion*, Error, Superſtition, Idolatry, Spiritual Tyranny *may every where be aboliſhed*? *A.* Yes. Q. *And muſt we deſire this in order to the Coming of* Chriſt's glorious Kingdom? *A.* Yes.

Q. 59. *When we ſay*, Thy Will be done on Earth as it is in Heaven, *what do we deſire*?

A. We deſire that we, and all who profeſs the Goſpel, may do the Will of God, as the Angels in Heaven.

Q. *What doth this Petition ſuppoſe*? *A.* The Profeſſion of true Religion, and that all who profeſs it, don't practiſe it. Q. *But are we not brought to the Knowledge of true Religion, that we might do God's Will*? *A.* Yes. Q. *What doth the doing of God's Will include*? *A.* Obedience to his Precepts, and Subſerviency to his Providence. Q. *How are we ſubſervient to his Providence*? *A.* By employing all our Abilities and Intereſts to his Honour. Q. *Who in Heaven are here propoſed for our Imitation*? *A.* The Angels. Q. *What are the Angels*? *A.* Good Spirits that wait on God, and are the Inſtruments of his Providence. Q. *How do the Angels do God's Will*? *A.* Conſtantly, ſincerely, and chearfully. Q. *Muſt we do the Will of God* conſtantly? *A.* Yes. Be not weary in well-doing, 2 *Theſſ.* iii. 13. Q. *And* ſincerely? *A.* Yes. God whom I ſerve with my Spirit. *Rom.* i. 9. Q. *And* chearfully? *A.* Yes. I have rejoiced in the Way of thy Teſtimonies, as much as in all Riches, *Pſ.* cxix. 14.

Q. 60. *When we ſay*, Give us this Day our Daily Bread, *what do we pray for*?

A. We pray that under God's Bleſſing we may have and enjoy the Conveniences of Life.

Q. *May*

Q. *May we deſire a ſuperfluous Abundance to gratify our Luſts?* *A.* No. Q. *Should not our Deſires be confined to Things convenient for us?* *A.* Yes. Remove far from me Vanity and Lies; give me neither Poverty nor Riches, feed me with Food convenient for me, *Prov.* xxx. 8, 9. Q. *Can we procure thoſe Things by our own Wiſdom and Induſtry?* *A.* No. Bread is not to the Wiſe, nor Riches to Men of Underſtanding, *Eccleſ.* ix. 11. Q. *How then do we get 'em?* *A.* Through God's Bleſſing. Q. *And ought we to pray for his Bleſſing?* *A.* Yes. And let the Beauty of the Lord our God be upon us, and eſtabliſh the Work of our Hands upon us, yea, the Work of our Hands eſtabliſh thou it, *Pſ.* xc. 17. Q. *But may we expect God's Bleſſing in the Way of Idleneſs?* *A.* No. Q. *How then?* *A.* In the Way of honeſt Induſtry, *Prov.* xiii. 4. Q. *Do we need God's Bleſſing upon what we already have?* *A.* Yes. Q. *And if God withdraw his Bleſſing, can we have any Enjoyment of the greateſt Plenty?* *A.* No. Curſed ſhall be thy Baſket and thy Store, *Deut.* xxviii. 7. Q. *Should we be anxiouſly ſolicitous about Futurity?* *A.* No. Give us this Day our daily Bread. Q. *Should we not daily depend upon God's good Providence?* *A.* Yes. Q. *And pray to God every Day?* *A.* Yes.

Q. 61. *When we ſay*, Forgive us our Treſpaſſes as we forgive them that treſpaſs againſt us, *what do we pray for?*

A. Confeſſing our Sins we aſk Forgiveneſs of them, and forgive all thoſe that have injured us.

Q. *What doth this Petition ſuppoſe?* *A.* That in many Things we offend all. Q. *What beſides?* *A.* That if our ſins are not forgiven, they will be our Ruin. Q. *Ought we to confeſs our Sins?* *A.* Yes. I will confeſs my Tranſgreſſions unto the Lord, *Pſ.* xxxii. 5. Q. *And to aſk Forgiveneſs.* *A.* Yes. God be merciful to me a Sinner, *Luke* xviii. 13. Q. *But is it enough to confeſs and aſk Forgiveneſs, though we continue to live in Sin?* *A.*

No. We muſt alſo forſake our Sins. Q. *And muſt we alſo forgive thoſe who have injured us, as we hope to be forgiven of God?* *A.* Yes. For if ye forgive Men their Treſpaſſes, your heavenly Father will alſo forgive you. But if ye forgive not Men their Treſpaſſes, neither will your heavenly Father forgive your Treſpaſſes, *Mat.* vi. 14.

Q. 62. *When we ſay,* Lead us not into Temptation, but deliver us from Evil, *what do we pray for?*

A. We pray that God would not ſuffer us to be tempted above our Strength, but would ſupport and deliver us when we are tempted.

Q. *What is Temptation?* *A.* Trying a Man what he will do. Q. *And are we now upon Trial?* *A.* Yes, *Mat.* xxv. 14, &c. Q. *What are we tried for?* *A.* For the Exerciſe and Proof of our Holineſs. Q. *But why ſhould our Holineſs be exerciſed and proved?* *A.* That we may be perfect and ſettled in the Habits of it, without which we can't ſee God, or be happy. Q. *And how many Ways may we be tried or tempted?* *A.* By the World, the Fleſh, and the Devil. Q. *How doth the World tempt us?* *A.* By Proſperity and Adverſity. Q. *How doth the* Fleſh *tempt us?* *A.* By ſenſual Pleaſures and bodily Pains. Q. *Who is the* Devil? *A.* The chief of thoſe Angels that ſinned. Q. *And doth he tempt Mankind to ſin?* *A.* Yes. He tempted *Chriſt* himſelf. Q. *Can he put evil Thoughts and Motions into our Hearts?* *A.* Yes. He put it into the Heart of *Judas* to betray *Chriſt*, John xiii. 2. Q. *But can he force us to ſin?* *A.* No. Reſiſt the Devil, and he will flee from you, *Jam.* iv. 7. Q. *Is Prayer a Means of ſecuring ourſelves againſt Temptation?* *A.* Yes. Q. *May we pray to be quite exempted from Temptation?* *A.* No. Q. *What then?* *A.* That we may be ſupported and delivered when we are tempted. Q. *But muſt we do nothing but pray, in order to be ſupported and delivered?* *A.* Yes. We muſt be ſober, vigilant, and ſtedfaſt in the Faith. Q. *What if we are overcome by Temptation, whoſe Fault is it? God's*

who

who ſuffers us to be tempted? *A.* No. Q. *Whoſe Fault then is it?* *A.* Our own. Q. *And what will become of us, if we yield to the Devil's Temptations?* *A.* He will work in us, Epheſ. ii. 2. Q. *And ſhould we not abhor being governed by ſuch a wicked, unclean Spirit?* *A.* Yes. Q. *But what if we reſiſt and conquer temptation?* *A.* Then we are happy for ever.

Q. 63. *What do we do, when we ſay,* For thine is the Kingdom, the Power, and the Glory?

A. We plead with God.

Q. *May we plead with God in Prayer, by uſing Arguments and Reaſons?* *A.* Yes. *Aſa* cried unto the Lord his God, and ſaid, Lord, It is nothing with thee to help, whether with many, or with them that have no Power: help us, O Lord our God, 2 *Chron.* xiv. 11. Q. *But muſt we plead with God to move and perſuade him, or to put him in mind of ſomething he has forgot?* [illegible]. Q. *What then?* *A.* To excite and ſtrengthen our own Fervor, Faith and Hope.

Q. 64. *What do we plead when we ſay,* Thine is the Kingdom?

A. That the King of the whole Univerſe can eaſily over-rule all things for our good.

Q. *Hath any good Man uſed this Argument in Prayer?*

A. Yes. O Lord God,---Thou art the God, even thou alone, of all the Kingdoms of the Earth,---now therefore ſave us, 2 *Kings* xix. 15, 19.

Q. 65. *What do we plead when we ſay,* Thine is the Power?

A That the Almighty can eaſily raiſe us to any Degree of Excellency.

Q. *Is this an Argument to encourage our Faith?* *A.* Yes. He is able to do exceeding abundantly above all that we aſk or think, *Epheſ.* iii. 20.

Q. 66. *What do we plead when we ſay,* Thine is the Glory?

A. That it will be for the Glory of God to anſwer our Requeſts.

Q. *Have any pious Men uſed this Argument?* *A.* Yes. My Lips ſhall utter Praiſe, when thou haſt taught me thy Statutes, *Pſ.* cxix. 171.

Q. 67. *What is the Meaning of* AMEN?

A. It ſignifies our Deſire and Aſſurance to be heard.

Q. AMEN *is a* Hebrew *Word, what is it in* Engliſh? *A.* So be it, or even ſo. Q. *Is it uſed in Prayer to ſignify our Deſire and Hope to be heard?* *A.* Yes. Amen, even ſo, come Lord Jeſus, *Rev.* xxii. 20. Q. *May wicked Men hope to be heard;* *A.* No. If I regard Iniquity in my Heart, the Lord will not hear me, *Pſ.* lxvi. 18. Q. *But are we ſure that God hears true and ſincere Prayer?* *A.* Yes. This is the Confidence that we have in him, that if we aſk any thing according to his Will, he heareth us, 1 *John* v. 14, 15. Q. *But doth God always immediately grant an Anſwer to the Prayer of his People?* *A.* No. Q. *May we always expect the very Thing we aſk?* *A.* No. Q. *Why not?* *A.* Becauſe God may ſee ſome other Thing is better for us, 2 *Cor.* xii. 8, 9.

Q. 68. *What are* Baptiſm *and the* Lord's Supper?

A. Baptiſm and the *Lord's Supper* are ſpecial Signs of God's Love and our Duty.

Q. 69. *What is* Baptiſm *in particular?*

A. Baptiſm is waſhing with Water in the Name of the Father, Son, and Holy Ghoſt.

Q. *What is here meant by the* NAME *of the* Father, Son, *and* Holy Ghoſt? *A.* The Characters and Offices under which they ſeverally act for our Salvation. Q. *What is the* NAME *or* Character *of* God *under the Goſpel?*

Goſpel? *A.* The Father of Mercies, the God of Grace, 2 *Cor.* i. 3. Q. *What is the* NAME *or* Character *of the* Son? *A.* Jeſus, a Saviour, *Mat.* i. 21. Q. *What is the* NAME, *or* Character *of the* Holy Ghoſt? *A.* The Spirit of Grace and Wiſdom, *Heb.* x. 29. *Epheſ.* i. 17. Q. *And did* Chriſt *commiſſion his Apoſtles and Miniſters to* baptize all Nations in or into the NAME of the Father, Son, and Holy Ghoſt? *A.* Yes. Go ye therefore and teach all Nations, baptizing them in or into the NAME, of the Father, of the Son, and of the Holy Ghoſt, *Mat.* xxviii. 19.

Q. 70. *How is* Baptiſm *a Sign of God's Love?*

A. As we are thereby aſſured of the Love of God, the Grace of Chriſt, and the Fellowſhip of the Spirit, to carry us ſafe through all Difficulties and Temptations to eternal Life.

Q. *Is the Love of God engaged to bring us to eternal Life?* *A.* Yes. We are kept by the Power of God through Faith unto Salvation, 1 *Pet.* i. 5. Q. *Is the Grace of* Chriſt *engaged to bring us ſafe to eternal Life?* *A.* Yes. I give unto mine eternal Life, and they ſhall never periſh, neither ſhall any pluck them out of my Hand, *John* x. 28. Q. *Are we by the Spirit ſecured unto eternal Life?* *A.* Yes. And grieve not the Holy Spirit of God, whereby we are ſealed unto the Day of Redemption, *Epheſ.* iv. 30. Q. *And is the Grace of our Lord Jeſus Chriſt, the Love of God, and the Fellowſhip of the Spirit, ſignified and aſſured unto us by Baptiſm?* *A.* Yes. Q. *How ſo?* *A.* Becauſe we are baptized into the NAME of the Father, Son, and Holy Ghoſt.

Q. 71. *How is* Baptiſm *a Sign of our Duty?*

A. As it ſignifies the Cleanſing of our Hearts and Lives from Sin, without which we cannot be ſaved.

Q. *Doth Baptiſm ſignify the Cleanſing of our Hearts from Sin?* *A.* Yes. Baptiſm doth now ſave us, (not

the putting away the Filth of the Fleſh, but the Anſwer of a good Conſcience towards God) by the Reſurrection of Jeſus Chriſt, 1 *Pet.* iii. 21. Q. *And our Lives from Sin?* *A.* Yes. We are buried with him by Baptiſm into Death, that like as Chriſt was raiſed up from the Dead, by the glory of the Father, even ſo we alſo ſhould walk in Newneſs of Life, *Rom.* vi. 4. Q. *And can't we be ſaved without cleanſing our Hearts and Lives from Sin?* *A.* No. If ye live after the Fleſh ye ſhall die, *Rom.* viii. 13. Q. *Are we baptized into any particular Sect or Party among* Chriſtians? *A.* No. We are all baptized into one Body, 1 *Cor.* xii. 13.

Q. *Dear Child, are you baptized?* *A.* Yes. Q. *When were you baptized?* *A.* Soon after I came into the World, when I was a little Child. Q. *Did* Chriſt *ſhew any particular Regard to* little Children? *A.* Yes. *Jeſus* ſaid, ſuffer little Children to come unto me, and forbid them not; for of ſuch is the Kingdom of God. And he took them in his Arms, put his Hands upon them, and bleſſed them, *Mark* x 14,16 Q. *What doth the Apoſtle ſay of Children born of* Chriſtian *Parents?* *A.* Elſe were your Children unclean, but now are they holy, 1 *Cor.* vii. 14. Q. *What is meant by being* holy? *A.* Being in the Church and Covenant of God. Q. *Were the Children of* Jews *circumciſed, as being in the Church and Covenant of God?* *A.* Yes. Q. *Is* Baptiſm *the Circumciſion of* Chriſt? *A.* Yes. Putting off the Body of the Sins of the Fleſh by the Circumciſion of *Chriſt*, buried with him in Baptiſm, *Col.* ii. 11, 12. Q. *Is* Baptiſm *an Encouragement to Parents to be induſtrious in the Education of their Children?* *A.* Yes. Q. *And, Child, ought you not daily to reflect with Pleaſure upon God's Grace to you at your Entrance into Life?* *A.* Yes. Q. *Should it not be a Reaſon to engage you to love and obey God?* *A.* Yes. Q. *You are then devoted unto the Lord, and have a Part in his Covenant; have you not?* *A.* Yes. Q. *And ſhould not this tie your Heart firmly unto God?* *A.* Yes. Q. *And what if you lead a wicked Life?* *A.* I ſhall break God's Covenant, and forfeit his Favour.

A Q. Why—? — vid. Q. first under this Q. 71.

Q. 72. *What is the* Lord's Supper?

A. The Lord's Supper is Eating of Bread, and Drinking of Wine in Remembrance of *Chriſt.*

Q. *Who inſtituted the* Lord's Supper? *A.* Jeſus Chriſt. Q. *When did he inſtitute it?* *A.* The ſame Night in which he was betrayed. Q. *For what End did he inſtitute it?* *A.* For the Remembrance of him.

Q. 73. *What doth the* Bread *and* Wine *ſignify?*

A. The *Bread* ſignifies *Chriſt*'s crucified Body, and the *Wine* his Blood ſhed for the Remiſſion of Sin.

Q. *Doth the* Bread *broken ſignify* Chriſt's *crucified Body?* *A.* Yes. He took Bread, and when he had given Thanks, he brake it, and ſaid, Take, eat, this is my Body which is broken for you; this do in Remembrance of me, 1 *Cor.* xi. 23, 24. Q. *Is bread the ſupport of Life?* *A.* Yes. Q. *Did* Chriſt *give his Fleſh for the Life of the World?* *A.* Yes, *John* vi. 51. Q. *Doth the* Wine *ſignify* Chriſt's *Blood ſhed for the Remiſſion of Sins?* *A.* He took the Cup and gave Thanks, and gave it to them, ſaying, Drink ye all of it; for this is my Blood of the New Teſtament, which is ſhed for many for the Remiſſion of Sins, *Mat.* xxvi. 27, 28. Q. *Doth Wine make glad the Heart of Man?* *A.* Yes. Q. *And is the Love of God in* Chriſt *the chief Comfort of our Souls?* *A.* Yes. Q. *Ought we to eat the* Bread, *and drink the* Wine, *as Signs of the Body and Blood of* Chriſt? *A.* Yes. Q. *And what if we do not?* *A.* We eat and drink unworthily, not diſcerning the Lord's Body, 1 *Cor.* xi. 29. Q. *And what is our Sin if we eat and drink unworthily?* *A.* We are guilty of the Body and Blood of the Lord, 1 *Cor.* xi. 27. Q. *What ſhall a Man do to avoid this Guilt?* *A.* He muſt examine himſelf, *ver.* 28.

Q. 74. *How is the* Lord's Supper *a Token of God's Love.*

A. As we are there admitted to his Table among his Children, and have the Grace of his Covenant ſealed unto us.

Q. *Is*

Q. *Is eating and drinking together a Token of Friendſhip?* *A.* Yes, *Rev.* iii. 20. Q. *Doth the* Lord's Supper *ſignify that we have a Part in* Chriſt? *A.* Yes. The Cup of Bleſſing which we bleſs, is it not the Communion of the Blood of *Chriſt?* The Bread which we break, is it not the Commuuion of the Body of *Chriſt?* 1 *Cor.* x. 16. Q. *May we not then conſider ourſelves in the* Lord's Supper, *as the* Children of God *ſitting at his Table?* *A.* Yes, *John* xx. 17. Q. *Is the* Lord's Supper *an Act of Fellowſhip with the whole Church or Body of* Chriſt? *A.* Yes. For we being many are one Bread, and one Body; for we are all partakers of that one Bread, 1 *Cor.* x. 17. Q. *Then we don't hold Communion only with that particular Congregation where we eat the* Lord's Supper? *A.* No. But with God's People every where; yea, with the Angels in Heaven. Q. *Do theſe make but one Family?* *A.* No. Of whom the whole Family in Heaven and Earth is named, *Epheſ.* iii. 15. Q. *Is the Grace of God's Covenant, and particularly the Remiſſion of Sins, ſealed to us in the* Lord's Supper? *A.* Yes. This is my Blood of the New Teſtament [*Covenant*] which is ſhed for many for the Remiſſion of Sins, *Mat*, xxvi. 28.

Q. 75. *How is the* Lord's Supper *a Sign of our Duty?* *A.* As we learn from the Death of *Chriſt* to die unto Sin, and to yield ourſelves unto God, to love and ſerve him all our Days.

Q. *Doth* Chriſt's *Death ſhew that we ought to die unto Sin?* *A.* Yes. His ownſelf bare, or carried away, our Sins on the Tree, that we being dead unto Sin, ſhould live unto Righteouſneſs; by whoſe Stripes we are healed, 1 *Pet.* ii. 24. Q. *Are we obliged to yield ourſelves to God?* *A.* Yes. Yield yourſelves unto God, as thoſe that are alive from the Dead, *Rom.* vi. 13. Q. *And to love God?* *A.* Yes. We love him, becauſe he firſt loved us, 1 *John* iv. 19. Q. *And to ſerve God?* *A.* Yes. Ye are not your own; for ye are bought with a Price:

Price: Therefore glorify God in your Body, and in your Spirits, which are God's, 1 *Cor.* vi. 19, 20.

Q. 76. *And when you have ſerved God all your Days, what are your Hopes after Death?*

A. My Hopes after Death are, That *Chriſt* will give me eternal Life, when he ſhall come from Heaven and raiſe all the Dead to Life again.

Q. *How came* Death *into the World?* *A.* By *Adam* Sin entered into the World, and Death by Sin, *Rom.* v. 12. Q. *Shall Death continue for ever?* *A.* No. *Chriſt* hath aboliſhed Death, 2 *Tim.* i. 10. Q. *Is* Chriſt *related to good Men as their Saviour, even while they are dead in the Graves?* *A.* Yes. They ſleep in *Jeſus*, 1 *Theſſ.* iv. 14. Q. *Will he give them eternal Life?* *A.* Yes. Q. *When will he give 'em eternal Life?* *A.* At the laſt Day, when he ſhall come again, *John* vi. 54. Q. *And will* Chriſt *come again from Heaven?* *A.* Yes. Q. *Do we know the Time when* Chriſt *will come?* *A.* No. For in ſuch an Hour as we think not, the Son of Man comes, *Mat.* xxiv. 44. Q. *What doth the Uncertainty and Suddenneſs of* Chriſt's *Coming teach us?* *A.* Watchfulneſs. Q. *What will* Chriſt *do when he comes?* *A.* He will raiſe all the Dead to Life again. Q. *And ſhall all Men riſe again?* *A.* Yes. There ſhall be a Reſurrection of the Dead, both of the Juſt and Unjuſt, *Acts* xxiv. 15.

Q. 77. *And what will follow when the Dead are raiſed to Life?*

A. They muſt all appear before the Judgment Seat of *Chriſt*, to give an Account to him of their Behaviour in this World.

Q. *Doth God know and paſs a Judgment upon all our Actions, as ſoon as they are committed?* *A.* Yes. Q. *Are we accountable to God for all our Actions?* *A.* Yes. God is judge of all, *Heb.* xii. 23. Q. *And will God call us to Account for them?* *A.* Yes. For God will bring

bring every Work into Judgment, with every ſecret Thing, whether it be good or evil, *Eccleſ.* xii. 14. Q. *And when will God call us to an Account?* A. At the Day of Judgment. Q. *And will there be a Day of Judgment?* A. Yes. God has appointed a Day in which he will judge the World in Righteouſneſs, *Acts* xvii. 31. Q. *Who will be Judge in that Day?* A. *Jeſus Chriſt.* Q. *Why will* Jeſus Chriſt *be Judge?* A. Becauſe the Father has committed all Judgment to him, *John* v. 22. Q. *Will* Chriſt *come in great Glory to Judgment?* A. Yes. Then ſhall the Son of Man come in his Glory, and all the holy Angels with him, *Mat.* xxv. 31. Q. *And muſt we all ſtand before his Judgment-Seat?* A. Yes. We muſt all appear before the Judgment-Seat of Chriſt, 2 *Cor.* v. 10.

Q. 78. *And how will* Chriſt *deal with Men in Judgment?*

A. He will ſeparate the Righteous from the Wicked, and paſs Sentence on them according as their Works have been.

Q. *Is there a real Difference between righteous and wicked Men?* A. Yes. The Righteous is more excellent than his Neighbour, *Prov.* xii. 26. Q. *And will God deal with them in a different Manner?* A. Yes. That the Righteous ſhould be as the Wicked, that be far from God; ſhall not the Judge of all the Earth do right? *Gen.* xviii. 25. Q. *But doth God, in the uſual Ways of Providence, make a Difference between good and bad Men in this World?* A. No. *Eccleſ.* ix. 1, 2. Q. *But will God never make a Difference between them?* A. Yes. In the World to come. Q. *Will* Chriſt *ſeparate the Righteous from the Wicked in the* Day of Judgment? A. Yes. Before him ſhall be gathered all Nations; and he ſhall ſeparate them one from another, as the Shepherd divides the Sheep from the Goats: and he ſhall ſet the Sheep on his Right Hand, but the Goats on the Left, *Mat.* xxv. 32, 33. Q. *How will the Righteous appear?* A. With Courage and Joy Q.

What

What Sentence will Chriſt *paſs upon them?* *A.* Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. *Mat.* xxv. 34. Q. *And how will the Wicked appear?* *A.* With Shame and Horror. Q. *And what Sentence will* Chriſt *paſs upon them?* *A.* Depart from me ye Curſed into everlaſting Fire, prepared for the Devil and his Angels, *Mat.* xxv. 41. Q. *What though they have been Profeſſors and Preachers of his Religion?* *A.* Yes, Mat. vii. 22.

Q. 79. *And what then will become of the Wicked?*
A. The Wicked ſhall go into everlaſting Puniſhment.

Q. *Where ſhall the Wicked be puniſhed?* *A.* In outer Darkneſs, with the Devil and his Angels. Q. *Why ſo?* *A.* Becauſe they are the Children of the Devil, and therefore unfit to be taken into the Kingdom of God. Q. *And is not their Caſe very dreadful?* *A.* Yes. It is a fearful Thing to fall into the Hands of the living God, *Heb.* x. 31. Q. *Why —? A. Becauſe he will puniſh the Wicked for Ever, and their Torment will be intolerable.* (p. 7.

Q. 80. *And what ſhall be the happy Condition of the Righteous?*

A. The Souls and Bodies of the Righteous being made exceeding glorious ſhall be received into Heaven, to live there with God their Father, and with his holy Angels in everlaſting Joy. *Amen.*

Q. *Can we at preſent have full and clear Conceptions of the future Glory of holy Men?* *A.* No. It doth not yet appear what we ſhall be, 1 *John* iii. 2. Q. *Shall we be in ſuch a Way of Life as we are now in?* *A.* No. Q. *Shall the Righteous be in a very ſplendid Condition?* *A.* Yes. Then ſhall the Righteous ſhine forth as the Sun, in the Kingdom of their Father, *Mat.* xiii. 43. Q. *Will the Powers of their Minds be greatly enlarged?* *A.* Yes. For now we ſee through a Glaſs darkly, but then Face to Face: Now I know in Part; but then ſhall I know, even alſo as I am known, 1 *Cor.* xiii.

xiii. 12. Q. *Will they be in a State of great Dignity and Power?* *A.* Yes. They ſhall ſit with *Chriſt* in his Throne, *Rev.* iii. 21. Q. *Shall they be in the Preſence of God?* *A.* Yes. God himſelf ſhall be with them, and be their God, *Rev.* xxi. 3. Q. *And ſhall they enjoy the Society of the holy* Angels? *A.* Yes. Ye are come to the heavenly Jeruſalem, and to an innumerable Company of Angels, *Heb.* xii. 23. Q. *Shall they be in a State of great Joy and Happineſs?* *A.* Yes. Enter thou into the Joy of thy Lord, Mat. xxv. xxi. Q. *Shall they be quite free from the Troubles and Temptations of this Life?* *A.* Yes. Q. *And ſhall all this Glory be eternal?* *A.* Yes. We ſhall for ever be with the Lord, 1 *Theſſ.* iv. 17.

Q. *Should not this glorious Hope quicken and animate our Obedience?* *A.* Yes. Therefore, my beloved Brethren, be ye ſtedfaſt, unmoveable, always abounding in the Work of the Lord, foraſmuch as ye know that your Labour will not be in vain in the Lord, 1 *Cor.* xv. 58. Q. *And be our Support under all Trials and Troubles?* *A.* Yes. For our light Affliction, which is but for a Moment, works for us a far more exceeding and eternal Weight of Glory, 2 Cor. iv. 17. Wherefore comfort one another with theſe Things, 1 *Theſſ.* iv. 18.

Q. *And*, dear Child, *do you not deſire this glorious and happy State for yourſelf?* *A.* Yes. Q. *And what have you at preſent to do, that you may obtain it?* *A.* I muſt ſtudy diligently to know and obey God, and then I ſhall be for ever happy in him. *Amen.*

F I N I S.

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